

# THE CORRESPONDENT.

*Magna est Veritas et Prevalebit.*

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## FOURTH OF JULY.

The members of the New York Free Press Association, highly impressed with the advantages they, in common with their fellow citizens, enjoy by the establishment of political liberty, met this day in the Temple of Arts, to celebrate the anniversary of that memorable event.

At 12 o'clock, noon, the following ORATION was delivered by Mr. Robert L. Jennings.

MR. CHAIRMAN, MEMBERS OF THE  
FREE PRESS ASSOCIATION :  
LADIES AND GENTLEMEN :

When I look on the assembly of intelligent and honest men before me ; when I consider their years and experience, and compare them with my own ; when I call to mind that some of them have been the companions of the ever to be revered Paine ; have heard from that great champion of "the rights of man ;" the divine truths of moral, political, and religious freedom ; and when I reflect on the cause, the mighty cause, in which we are engaged ; I feel conscious of my inability to do that justice to the subject, which, under other circumstances, might have been done.

Were I addressing an audience of unthinking beings, accustomed to take every thing for granted, which their speakers tell them is true, I should feel less diffidence ; and, presuming upon their ignorance and credulity, would march forward with greater boldness ; anxious, only, to obtain their veneration, by involving

my discourse in mystery ; and throwing over their minds a thicker veil of obscurity.

Yet, in compliance with your wishes, I feel a desire to contribute my mite to the promotion of so glorious a cause, rising above my abilities ; and stimulating me to an exertion which, however it may fail in effect, will leave with me the heart cheering reflection, that I have publicly raised my voice against the universal oppressors of mankind ; kings, priests, and aristocrats.

We have assembled to commemorate a day rendered sacred to every freeman, now reposing under the great tree of political freedom, whose wide spreading branches overshadow nearly the whole of this extensive continent ; a day, sacred to every throbbing bosom that feels itself a slave, yet panteth to be free ; and doubly dear to us who will ever hold it, not only as the anniversary of our political freedom, but also of our religious ; not only of our triumph over the despotism of kings ; but also over the tyranny of priests ; a triumph of truth over error, and of knowledge over ignorance. Yes, fellow citizens ; this day ; this assembly ; these very walls will be revered by our posterity ; as the time ; the men ; and the place ; when, by whom, and where a blow, an effectual blow was aimed at the hitherto increasing influence of superstition ; a check given to the establishment of that hierarchy, which is now the primary object of a

haughty and an ambitious clergy; and a decisive stand taken to prevent our waning political liberty from sinking to rise no more.

It may be expected that I should go through the usual routine on this occasion; that I should tell you the battles lost and won; the privations endured by your heroic fathers who purchased so dearly your political independence; but these are familiar to you all. Deeply impressed are your minds with the advantageous results; and so frequently have you heard them recounted that I will not intrude upon your patience by a repetition, but will direct your attention to the *present* state of your country. Of its rapidly increasing prosperity, by the scientific development of its vast internal resources, rendered available by the indefatigable exertions and perseverance of a Fulton and of a Clinton, you are fully informed. You now know, you now appreciate their services; though time has been when the bigoted cry of "Remove not the old land-mark," created such a phalanx of ridicule and persecution as would have deterred men of inferior minds from the accomplishment of their great objects. But scientific researches have yet obtained a much more important result. They have caused a restlessness in the public mind against the old system of education; and created a spirit of enquiry into the best means of developing the human faculties. Pestalozzi, the venerable Pestalozzi, has struck out a path in which we may walk securely; his footsteps pursued will lead us from the thorny, intricate and mystical paths of error, vice and misery, by a simple straight road to the temple of truth, virtue and happiness. But I would have you aware that while these exertions for the melioration of mankind are making in the physical and intellectual world,

the advocates of that religion which teaches us to "take no thought for the morrow," are exceedingly industrious in propagating their pernicious opinions; because were all men virtuous as, if intelligent, they would be, there would be no occasion for hireling monitors. Were all men happy, they would not wish to forsake real happiness here, for an imaginary happiness hereafter. It is to this subject that I would therefore more particularly call your attention. I would ask you what has the Christian religion done to make mankind happy? Has it not, on the contrary, been the harbinger of evil wherever it has appeared? From the moment this religion was embraced by the murderer Constantine; from that moment did men become persecutors for opinion's sake; from thence the most bitter persecutions, the most bloody wars that now disgrace the annals of history may be dated. "If God," says the profound Freret, "had deigned to make himself a man, and a Jew, and to die in Palestine by an infamous punishment, to expiate the crimes of mankind, and to banish sin from the earth, there ought to have been no longer any sin or crime on the face of it: but what do we find? That the Christians have been more abominable monsters than all the sectaries of the other religions put together."

In proof of this, we have only to look at the massacres, the wheels, the gibbets, and the burnings at the stake, in the Cervennes (where nearly one hundred thousand human beings perished for their inability to believe what they could not comprehend) the massacres in the valley of Piedmont, of the Valteline in the time of Charles Borromeo; the massacres of the Anabaptists, massacred and massacred; of the Lutherans from the Rhine to the extremities of the North; the massacres in England,

Scotland, and Ireland in the time of Charles the 1st. The massacres by Mary and her father Henry VIII. The massacres on St. Bartholomew's eve in France; and forty years more of other massacres between Francis the 2nd and the entry of Henry the 4th into Paris; the massacres by the inquisition, massacres yet more execrable, perhaps, because judicially committed. In short, the massacre of twelve millions of the inhabitants of the new world, executed crucifix in hand, and this without reckoning all those precedently committed in the name of Jesus Christ; without reckoning above twenty schisms, and twenty wars of Popes against Popes, and Bishops against Bishops; without reckoning the poisons, the assassinations, the rapines of Popes John 11th, 12th, 18th, and John 22d; of a Gregory 8th; of a Boniface 8th; of an Alexander 6th, and of so many other Popes who exceeded in wickedness, a Nero or a Caligula;—this horrid and almost uninterrupted chain of religious wars for fourteen centuries, never subsisted but among Christians. This picture, horrid as it is, is perhaps but a feint outline of what the Christian religion has done towards rendering mankind vicious and miserable; for where it has slain one by the sword it has slain hundreds by other means. Visit the populous and highly orthodox cities of Europe. What do you see? Vice, poverty and misery abound, and must increase with an increase of population. What is the state of your highly favored city; your jails and poor houses are filled; 80,000 dollars of the public money is expended annually for the support of *criminals* and *paupers*; not including the theological poor houses, and mendicants supported by the state and by private bounty. Walk through your private streets and see the haggard living pictures of

vice, disease, and misery stalking through them, who would be happy inmates of your refuge or penitentiary; and ask, What has done this? What has rendered a politically free people the slaves of poverty and vice? I answer—religion—the Christian religion,

Which to enrich a few,  
The greater number robs.

What then is this boasted religion which "produces such moralizing effects," that sea and land are compassed to make, at the expense of its credulous believers, a single proselyte? Show me its fruits. You may see them in Italy, in Spain, in Ireland, in Brazil, and in your own native land.

Your ancestors, fellow citizens, have done much for you; but have left much for you to perform; for upon the foundation they have laid, you have to erect a temple to virtue, to liberty, and to reason; whose sacred portals shall never be prostituted to despotic kings, to hireling priests, nor to other lawless tyrants. Your political liberty is but a moiety of what you will enjoy; when through your press and by your united exertions, you hurl from its throne, this hypocritical monster of pretended morality, which, under the cloak of rendering men fit for another state, wholly incapacitate them for this. However, its present giant strength may intimidate the coward, timid, groveling hind, yet will it not deter you, gentlemen of the Association, who have so nobly stepped forward, in support of truth's long waning cause, from endeavouring to ascertain when, and where this Christian farce will end: and by your further exertions to give it a timely and speedy funeral. Already is every college, and most of the schools in the union, subjected to its depraving influence. Your children, refusing to subscribe to its ridiculous and inconsistent dogmas, are denied admission,



or rudely expelled. Even the sanctity of your dwellings is violated. The affection of your wives, your children, your parents and your friends, is seduced from you; because the all gracious Lord requires them to abandon unbelievers, to be buffeted by Satan. Our country is saturated with its vile pernicious tracts, which are calculated to prepare the minds of our now politically free citizens, for that passive submission to the expounders of the holy oracles, as will make their bended necks an easy stepping stone to lawless and ambitious puritans. This, and much more, is lamentably true. Your liberties are endangered. Your presses are shackled. Your editors threatened with loss of patronage, if they dare to publish, though from conviction, ought against this hell born fiend Religion. Are not the weaker and more fanatical members of your Legislature, induced by it to forge chains for their constituents, which they themselves can loosely wear, swimming with the current of popular opinion? How then can I, on this occasion, congratulate you upon a possession of liberty beyond its true extent, while that which you have is in danger of being wrested from you? It has been done, and it may be done again. Means are now being used to obtain this object "by giving a decided preference in all the concerns of life, to those who keep the sabbath," and by recommending "that no person shall be considered worthy of a vote for places of trust or profit in the government, who is known habitually to violate the sabbath. If he disregards the principles of piety; (say they) he ought not to be trusted with the sacred rights of the community; and no good man should vote for him, when another choice can be had."\* This is indeed a bold step

for these enemies of mankind; 'tis the offspring of desperation, produced by the rapid increase of liberal opinions; which created in their minds a fear that "their craft is in danger," or they would not have dared to have insulted the common sense of our fellow citizens, by such a publication; but while I pity the men, I cannot but admire their zeal; it would grace a nobler cause. They leave no means untried; no opportunity neglected to inveigle the people, particularly our females, whose unfortunate education prevents them from acquiring the knowledge necessary to preserve them from the seductions of superstition. This is the more to be regretted, from the influence which they have over us in infancy, in manhood, and in imbecile old age. But nothing can divert the sincere advocates of this religion from their object. No terrors daunt, no dangers can appal them, no obstacle that they will not surmount, for the accomplishment of their design. Man, horse, wind, wave, and steam, are rendered subservient to their purposes, and nothing but the dissemination of knowledge, will check their fanaticism; and the increasing ambition of those hypocrites, who, in preaching Christianity, seek but their own aggrandizement. Every act, every device is used to support their rotten system, which if of divine origin would support itself; would, were it true, need not be bolstered by legislators, nor by laws, to ensure its universal acceptance; but, founded on error, and based on revenge, it needs all the factitious aid of lawyers, printers, priests, and legislators, to support its tottering fabric from tumbling into ruin. Take these props away, let freedom of discussion once be admitted and the world would soon see the emptiness of Christian dogmas, and of Christian morality. 'Tis you, gentlemen of this association, who by

\* See Alban and Louisville papers.

your exertions, will mar their attempt; and they know it; 'tis for you to save your country from a repetition of those religiously bloody scenes, which disgrace the annals of Europe. It is to you, who have dared to stem the torrent of public opinion, and who nobly stand forward in the cause of truth, that posterity will award all its thanks for the freedom it will enjoy. The credulous mass float with the tide unconscious of the danger.

This should stimulate us, who see the evil, to exertion. In what more noble cause could we be engaged than in the prostration of the hydra superstition? How more usefully employed than in the protection and preservation of those liberties so dearly purchased? And how contemptible must that man feel, who, knowing the danger, will not raise his voice, exert his influence, nor extend his hand to avert so serious a calamity.

Can such cowards live? Can it be possible than any intelligent descendants of the heroes of '76, are afraid to stand forward in the sacred cause of liberty and truth! Away; away with the cringing fawns to their coverts; where, under the mantle of hypocrisy, they may hide their antlered heads. Let the deeds, let the example of a Paine, of a Jefferson, and of a Henry, fire their sleepy souls to contrition and remorse, until, like them, they become the dauntless champions of their country's rights, the fearless advocates of her liberty. Some 'tis true, are prevented by the claims of a family from avowing their opinions; others, whose sordid minds transmute their gold to Gods, say, we have got on in the world without interfering with the religious opinions of Christians; not considering how Christians interfere with them: give me gold, gold, gold, say they, and you may have my liberty, my life, my

all. Others, less sordid but not more rational, say,—I know their religious systems are untrue and ridiculous, but they are very good for women and children. Very good for women and children! Oh, unjust, ungenerous reflection! Whom may women and children thank for that degenerate state in which falsehood is good for them? But those who, knowing the truth permit their wives and children to remain the dupes of ignorant fanatics, or of more intelligent designers, because they have not sufficient moral courage to inform them of their error. Women, say they, have not minds sufficient to bear these truths; have not capacities to receive them. What! fellow citizens, shall we who have yet before us the names of Madame de Genlis, of Mary Woolstonecraft, that fearless champion of her sex's right, while we yet rank among our most zealous friends, a Frances Wright, whose every nerve is strained for liberty and truth: shall we be told this, when we can turn our eyes on so many of the fairer portion of mankind, whom we know must possess minds superior to those who urge the charge; or they would not have ventured to brave popular prejudice, and rank themselves among the proscribed sons of truth? Repeat not then the base calumny; give them their rights; hold them no longer as mere tools for their Bible lord's convenience; as mere domestic drudges; give them equal intellectual advantages, and then, impartially decide on their mental ability: free them from domestic tyranny, give them a liberal education, and then they will cast the vile libel in your teeth. No—no—they will still be the fond, affectionate, heart cheering woman, emancipated from slavery; and holding her natural station in the family of human existencies: but on the asserters would the charge of in-

feriority, possibly, recoil, who only use it to shield their own ignorance and cowardice. But there is another class of individuals, who, with ourselves, are sensible of the advantages which would result to mankind from the downfall of religion; but who fear this overgrown monster can never be destroyed; and therefore sit patiently under their yoke: and lend neither their countenance, their talents, nor their money, in aid of what they conceive to be a hopeless cause. Is this the spirit of republicanism? Is this the spirit which animated your ancestors? Is this the spirit which dictated, under every anticipated physical evil, that bold declaration, "That all men are created equal;" and called forth, in the teeth of British cannon, the noble pledge to support it with their lives, their fortunes, and their sacred honor?" Was it, I ask you as republicans, a spirit which trembled before an oppressor's stronger arm, which animated the revered Washington, with his half fed, half armed, and half clothed ill disciplined little band, to defy, engage, and conquer the well supplied, well appointed veteran legions of Britain's despot king. No. It was the sacred spirit of freedom that thrilled through their veins, and resolved them to obtain their liberty or perish. You know the result. It is to commemorate it that we have this day assembled. What then should we fear? Knowledge which taught them they were slaves to kings, teaches us that the majority of mankind are slaves to priests; who rule their wives, their friends, and their children; and their wives, their friends, and their children rule them. Should they be honest in the expression of their sentiments, women entreat; friends persuade; loss of wealth and interest is held before them; poverty and disgrace are threatened them; and too many bend

their necks to the yoke. Oh! had I the tongue of a Cicero, or of a Henry, I'd rouse the spirit of your father's now slumbering within you: I'd fire your minds with the bright prospect of liberty, science, and truth, riding proudly o'er the fallen temples of slavery, ignorance, and error. I would not leave you till I saw their valiant blood mantling your cheeks; their noble energy beaming in your eyes; and heard your shout: we live but to be free.

I would shew you all the evils of supineness; I would shew you what Switzerland, this country, and our more southern neighbors have effected by union and courage. How England's once little band under the intrepid CARLILE and the eloquent TAYLOR have triumphed over tyrannic kings and priests: but I need only remind you of the rapid growth of your Association; of the extensive dissemination of correct opinions by means of your established press; your already founded SCHOOL, where children are taught that falsehood is neither good enough for them, nor for their mothers. Where they will learn that the hackneyed political phrase, "Knowledge is necessary for the higher ranks, but it would be dangerous to make the mass of people intelligent," is but an old enemy to mankind under a new dress. Invented by kings and priests, and circulated by their dependents and parasites; who know, that "knowledge is power," and are aware that they only prolong their official existences by perpetuating ignorance.

But the time is at hand when they shall reign no more. The standard is raised. Our motto, "Common Sense and the Rights of Man." Let then the world know our union and our strength. Let it know that there is here a phalanx who pity ignorance and detest tyranny. Let Europe know



that there is here a home for the oppressed, the virtuous and the brave. That there is a banner, other than the 'blood-stained Banner of the Cross,' round which the sons of virtue and peace may rally; and securely repose from political and religious persecution.

But while we insist upon our right freely to express our opinions and to act in accordance with them, when not inconsistent with the public welfare, we should ever bear in mind that the majority of those who avowedly differ from us, differ honestly; that their opinions are the result of early impressions confirmed by recent instruction, over which they had no control; and we will ever in our intercourse with them exercise that charity which is characteristic of a good heart and of an intelligent mind: It is the system, not the believers in it, we wish to see annihilated. Our warfare must be that of good works. It is by our actions we must demonstrate that our system of morals is better than those systems which are based on the fundamental error of all religions, that man can control his inclinations and belief. "He that believeth and is baptised shall be saved, but he that believeth not shall be damned," is the pious ejaculation attributed to the supposed founder of the Christian system. To this erroneous opinion we may ascribe most of the moral evils which have afflicted Europe for the last fifteen hundred years; and to this we may impute all the intolerance, the bigotry, and the soul-saving anxiety which prevail so extensively in this country.

The declaration that "all men are created equal," has gone forth never to be recalled; and this will eventuate in the eternal political freedom of man: and the declaration that "no man forms his own character, either

mentally or physically, neither can he controul his opinions at will," must lead to religious emancipation, and to the establishment of universal charity, and universal peace.

Give then to the world, to your wives, to your children, and your friends, a knowledge of these truths; impress them on their minds so as to influence their actions, and they want no religion. Take—Christians—take these truths, and the practice they enjoin on you as a substitute for that religion which was established, not to bring peace on earth but a sword, as a substitute for that religion which requires you to hate and persecute your nearest and dearest relatives, who honestly differ from you in opinion; the savor of whom, roasting in your imaginary hell, would be as sweet incense to your nostrils in your equally imaginary heaven. Take, Christians, these declarations for your guide; regulate your practice by them; renounce, if you can, your religious dogmas which cherish an unrelenting, intolerant, and persecuting spirit, and you will become better fathers, better sons, better citizens, more sincere friends and more honest men.

Is there no bond without religion? Are there no ties to hold men in social intercourse without the fetters of superstition? Away with the farce. Are Christians so heavenly minded, as to forget that there are a moral, a natural and a political union; such as made Greece and Rome virtuous and flourishing republics. Such as has for hundreds of years, rendered the Chinese a simple, honest, and inoffensive people; while this paragon of morality, this pink of virtue, this Christian religion, has been deluging Europe, Asia, Northern Africa, and America, with human blood; and immolating its millions at the shrine of superstition? Would you know

what this religion has done, and what but for a free press it may yet do again, and "all for the glory of the cross." Ask ecclesiastical history, and it will tell you a few of the scenes from the unfurling, under Constantine, that "banner under which madmen assembled to glut the earth with blood," till the 8th century. Would you more? Ask the dungeons of Spain, Portugal and Italy; ask France for the thousands of her sons, who in cold blood on Bartholomew's eve were murdered. Ask England of the banquet of blood, and roastings in Smithfield, and bloody Bonner's field. Ask the plains of Mexico, and the once powerful empire of Peru. But travel not so far. Ask Afric's exiled and oppressed sons. Who, it was, with the crucifix in one hand, the manacle and brand in the other, fired their peaceful villages at midnight; dragged the poor unarmed inmates from liberty and happiness, to slavery and misery. Who, tore from the embraces of an affectionate wife, her wretched husband, and left their orphan children to perish amid the smoking ruins of their dwellings. Who, in this land of professed political liberty, still holds them in vile bondage: still hears without emotion, their clanking chains, their heart piercing shriek, their hollow groan, respond to the fast descending lash of their barbarous oppressors. Who view, with glistening and demoniac eye, the manly tear wrung from the bleeding backs, and still more bleeding hearts, of their victims, and they will tell you civilized Christians! Ask the poor receding and degenerated Indians of our territory, and they will tell you, that ere "the Christian's thirst for gold" brought them to these shores, they were temperate, industrious, virtuous and happy. But the Christian's morality has been accompanied with the

Christian virtues, drunkenness, indolence, vice and misery. Should we ask where are now the tribes who once inhabited this spot? Where the noble men who, revelling in liberty, bounded over hill and brake, free as the deer which they pursued? We should be told. Their warriors are no more. Their valiant bands have been levelled to the earth, by Christian steel, while their degenerate sons have bartered for Christian rum, the sepulchres of their fathers, and live unknown and unrespected. But a few past years, their council fires blazed on these shores; but a few short years their war whoop rung through an uncultivated forest, now this rich and populous city; but a few years since, we might have seen within their fragile wigwams, the dusky warriors exchange their wampum and smoke their calumet of peace. These simple scenes have fled, or are but to be seen, like autumn's setting sun, receding fast behind the western cloud, which blots it from our sight. A new race is now possessed of the soil, whose European civilization, whose Christian morality, and Christian vices, will ill bear a comparison with Indian simplicity and virtue.

When we reflect on the vicissitudes of nations and individuals; when we see a noble, yet credulous people; gallantly defending their liberties; and the graves of their fathers from the rapacity of perfidious, base, and horribly superstitious strangers, we let fall a tear o'er suffering humanity, and while we mourn the poor exiles who fled before the more skillful arms of their Christian murderers, we hail with delight the approaching dawn of man's universal freedom.

You have been told, that infidelity to the Christian dogmas is dangerous to the morals of society; that it is calculated to produce anarchy and



confusion. But look at Spain, and see if Christianity makes her sons wise and virtuous. Look at Italy, the cradle of science, and once, when infidel Rome existed, the mistress of the world. Where is she now? Whither have her glories fled? All, all, trampled under foot by the minions of superstition, and by the armed ruffians of a Holy Alliance. Look at Ireland, that poor oppressed country; the convenience of kings and priests abroad; and the foot ball of religious factions at home: look at the want, the wretchedness, and the misery of her sons, while their pampered lords are revelling in luxury upon the fruit of their labour. Look at home and see, if, instead of suppressing vice, it is not the cause of all the vice that exists; and then say, if religious and political liberty can, under any circumstances, be more injurious to society than kingly and priestly despotism.

And, here, in this country, fellow citizens, the same object is pursued, but by different means; the same system of passive obedience is preached; the same disposition to obtain, and retain power, and ride upon our necks exists. But a different course is pursued. Wanting the power to *compel* payment of tythes, a system of begging, accompanied with denunciations of the Lord's vengeance, is pursued; which has its influence in filling the Lord's treasury. Instead of bayonets, dungeons, and burnings here, roastings hereafter are denounced; yet the fire—the fire—Hell's eternal fire, answers all the purpose of extorting from the credulous and weak, a tithe, at least, of all they possess: and to such an extent is this system of beggary carried to support theological poor houses, and itinerant beggars in idleness and mischief; that they even take from the poor widow, who labors hard to feed her or-

phan children, and clothe their naked bodies, a portion of her earnings; for which they promise her an imaginary eternity of bliss.

This is no fiction. I have seen the orphan's tattered clothes fly shivering in a winter's wind: I have seen his tender limbs without sufficient covering to preserve his young blood from freezing in his veins, gathering chips upon a wharf. I have seen the wretched orphan's tear, and heard the widow's moan: while upon the offering of herself and others, the missionary fattens.

Think then, fellow citizens, think of the complicated ills that have followed this Christian system, and its vaunted morality, in every country where it has ever obtained a footing. Witness the incessant jarrings and endless discord it has introduced into every family, where it has obtained acceptance: observe its increasing influence, see the foul stain (slavery,) which it has stamped upon our national escutcheon: and the man who knowing these will patiently and supinely sit down and witness its further encroachments, "should live a bondman and should die a slave."

Shall we then longer submit to this yoke of superstition? Shall we longer bow and cringe before this idol, revealed religion? Shall we continue the sycophantic slaves, the vile panders, the avowed supporters of a visionary and deceptive religion, whose whole history is but a catalogue of wars, murders, and oppressions? No, my friends; we will rouse from our lethargy, and shake off all imaginary causes of terror. Our cause is the sacred cause of liberty, justice, and truth; our numbers are respectable, and rapidly increasing; and we have only by our union, to hold what we have obtained, to bear down all opposition: for knowledge will dispel the clouds of ignorance, as

a north wind the mists of morning, and we shall yet accomplish, and yet celebrate a more glorious independence than that which we celebrate this day : the triumph of knowledge over ignorance ; of light over darkness ; of truth over error ; of honesty over fraud ; and the increased advancement of science, will cast into eternal oblivion, the superstitions of Mahomet, of Christ, and of every other revealed religion.

At three o'clock, P. M. the members of the Association, and a number of other gentlemen, from different parts of the Union, sat down to an excellent dinner, provided by *Mr. Crellin* of the Bank Lodge ; *Mr. Offen* in the chair. During the evening the following toasts were given from the chair.

#### TOASTS.

1. The People—the source of all political power.
2. The Tree of Liberty—in the centre of the world—with the dew of heaven on its leaves, and the whole earth under its shade.
3. The Code of Nature—may it become universal law.
4. The Sun of Reason—may it rapidly illumine the habitable globe.
5. Truth—the only centre of union and happiness.
6. Science—the partizan of no country—the beneficent patron of all.
7. An unshackled press—the terror of despots—the bulwark of freemen—the hope of slaves.
8. May the edifices of Superstition be speedily converted into temples of Reason and Philosophy.
9. The Union—consecrated by the blood of our fathers, and endeared to us by innumerable blessings.
10. John Quincy Adams—President of the United States.
11. De Witt Clinton, Governor of the State of New-York—the patron of the arts, science, and literature.
12. Andrew Jackson, the hero and patriot.
13. Simon Bolivar, the Renovator of South America.
14. Thomas Cochrane—may he prove the real saviour of Greece.
15. Richard Carlile, and Robert Taylor, the intrepid champions of liberal principles in Great Britain.
16. The memory of Thomas Jefferson.
17. The memory of Thomas Paine.
18. The memory of Elihu Palmer, Benjamin Franklin, and Joel Barlow.
19. The memory of Voltaire, Hume, Volney, Gibbon, and of all those eminent philosophers who have contributed by their writings to promote mental freedom.

20. The memory of Talma, who in the last act of the tragedy of life, proved himself worthy of immortality.

21. Our cause—the cause of mental and physical liberty—We proffer the hand of fellowship to all our brethren throughout the universe.

After the first toast was drank, the chairman addressed the meeting as follows.—

#### GENTLEMEN OF THE ASSOCIATION, AND CITIZENS OF AMERICA :

The toast which has been given, contains one of those self evident truths, which are in direct opposition to the divine rights of kings : and, if acted upon, will render harmless the arrogant pretensions, of those self appointed ambassadors of heaven, whose missions have been marked by oppression and slaughter. It would be a waste of time, and an insult to your judgments to enter into an explanation of that which is as clear as the sun at noon day, namely, that all political power, which does not emanate from the people, is usurpation, and that to oppose such power is patriotism, not rebellion. What scenes of misery and wretchedness, have human beings suffered, under those governments where the people have been cheated of the right to control the conduct of their rulers. The history of kings, together with that of aristocracy, and priestly intolerance, is sufficient to irritate the mildest heart to madness ; and nothing but reason can restrain even the philosopher from seeking revenge for the ravages committed on humanity, by this three headed monster.

God, and nature, disowns the exercise of all political power, which does not proceed from the people. In them is the right to make laws, and to appoint proper persons to execute them : to them it belongs to reward or punish those who have been thus appointed. The public are, in every sense of the word, the masters, the sove-

reign. Those whom they elevate to office are the public servants, and they are accountable to the people only for the faithful discharge of their duty. The people are also the proper and competent judges of the moral, and political fitness of the existing laws, and possess the only right to alter or amend them, as they may think proper. The tribunal of the people is the highest under heaven; all others have been raised by tyranny and usurpation. Americans! this is but an imperfect sketch of the properties of that government, for which your fathers fought and bled, and which it is your interest and duty, as their legitimate sons, to defend and preserve pure and inviolate.

If we turn our eyes to nations who are cursed with kings, aristocrats, and an established clergy, what a horrid picture do the people present. They have no more control over those who govern, than they have in directing the stars in their orbits. One permission however, very essential to monarchy, must be excepted. The worst of tyrants condescendingly permit the people to become the paymasters.

Gentlemen, all monarchical governments are, more or less, so many infected districts. In those noxious regions, there is not a town, nor village, no not even a farm, or field, but what presents marks of political disease. But America is free from monarchical contagion; her political atmosphere, has been purified by the willing sacrifice and blood of her choicest and most noble sons. If there is a man in this country, who is so unfeeling as not to be moved with admiration, and gratitude, for the wonders that were performed by the heroes of the revolution, such a man or rather monster, is unworthy to carry within him a human heart.

Gentlemen, I well know the feelings

of the distressed, half starved, and worn down labourers and mechanics of England, regarding this happy country. I have seen the tear of disappointed hope slide down the furrowed cheek of many an industrious, but ill fated Englishman, at the bare mention of this land of liberty, peace, and plenty. There are thousands, nay tens of thousands, on the other side of the Atlantic, who are kept from absolute despair, by the hope of being able, one day, of reaching this land of freedom.

If I am asked the cause of all this distress, I will refer you to the words of Bishop Horsly, when William Pitt was prime minister of Great Britain. That haughty prelate asserted, that "the people have nothing to do with the laws but to obey them"—an assertion truly worthy of a Bishop. I look forward to the time, (being fully persuaded it will come) when kingdoms must give way to republics. The people having been deprived of their rights so long, is no proof that they will not ultimately regain them. Man is made to love liberty;—he has not the power to hate it. What he loves above all other things, he will assuredly obtain.

When the aggregate of the human race shall have discovered the causes that have prevented them from enjoying this invaluable blessing, then kings will begin to sit uneasy on their tottering thrones; and will ask permission of the people, to be suffered quietly to descend from their usurped eminences. One obstacle being removed, every reform will naturally follow. Instead of men being taught that it is a crime to *doubt* systems of theology, they will know that it is their prerogative not only to doubt, but to *reject* every dogma that is contrary to reason, or which is incapable of being demonstrated.



When men are convinced that the slavery of the mind, is the worst of all bondage; that what is called religion, in opposition to morality, is the foundation of all tyranny; then will the despots of the earth shrink back, and fall before the imposing attitude of enlightened man.

Gentlemen! it is for you to assist the human race, in regaining their long lost liberties, by teaching them what are the energies of the mind; and that it is invulnerable to tyranny if it is properly fortified and guarded. As good citizens, it belongs to you to warn every man to keep a sharp look out against the incroachments of spiritual tyranny. It is your province to maintain that reason is the only criterion by which to judge and to decide on all things, visible or invisible. It remains, in fine, for you, to proclaim, and prove, that it was the tyranny of kings, and the pride and covetousness of priests, which kindled those fires of martyrdom that set the world in a blaze, and made of whole nations one large scaffold of victims and executioners!

To conclude, it is because all political power in this country flows from the people, that America has made such rapid improvements in the arts and sciences, and is so prosperous and happy. To crowned heads, this picture of reality is terrible; but to the unfortunate, persecuted, and homeless sons and daughters of men it offers a welcome asylum.

Several other gentlemen addressed the meeting; a number of appropriate songs were sung, and volunteer toasts given; but we are compelled from want of room to postpone a particular notice of these until our next. At an early hour the company separated, highly gratified that this celebration had tended to strengthen their bond of union, and to confirm and

give greater publicity to the incontrovertible principles on which they are associated.

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*New Harmony Gazette.*—The subscriber having been appointed sole agent for the *New Harmony Gazette*, all orders (post paid) addressed to him, will be punctually attended to. Terms, \$2 per annum, payable in advance.

GEO. HOUSTON.

*New York, July 1, 1827.*

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*Ecce Homo!*—This work is now completed, and for sale at the office of the *Correspondent*; price 75 cents in boards. Regular subscribers to the *Philosophical Library*, who have not received the 2d and 3d. Nos. of that work, (being the concluding parts of *Ecce Homo!*) are requested to apply as above.

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TO OUR PATRONS.

As only two numbers remain to be published to complete the first volume of the *Correspondent*, we would respectfully remind our patrons, that, agreeably to our original terms, the subscription for the next half year will then fall due; and as it is desirable to save the expense of collecting, which bears heavy on the establishment, it is hoped that all who feel interested in our success, will order payment at our office.

We regret to state, there are some (though they are not numerous) who have received the *Correspondent* from the commencement, who are still in arrear for the first half year's subscription. If payment is not immediately made, their papers will be discontinued at the close of the present volume.—Although our success has been equal to our expectations, and the *Correspondent* may be considered as permanently established, we cannot

afford to furnish it for *nothing*, even should there be any individuals on our list so unreasonable as to expect this.

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### MISCELLANEOUS.

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*Clerical Duelling.*—The year 1764 is memorable for the duels then frequent among clergymen in England. The *Reverend* Mr. Hill was killed in a duel by Cornet Gardner, of the Carabineers.—The *Reverend* Mr. Bate fought two duels, and was afterwards created a Knight by the King. The *Reverend* Mr. Allen killed a Mr. Delany in a duel, in Hyde Park, without incurring any ecclesiastical censure, though Judge Buller, on account of the extremely bad conduct of the clergyman, strongly charged the Jury upon his guilt of murder, whilst the King knighted the Rev. sir Bate Dudley after his two questionable duels, one fought in 1780. We find that in 1769, the French King, to suppress at least dishonourable duels, condemned the *Sieur Chelias*, member of parliament in France, to be broken on the wheel, for the murder of Captain Requin, the *Sieur Chelias* having covered himself with armour under his clothes, and stabbed his antagonist, whose sword broke against his breast plate.

*Messiahs.*—In the twelfth century alone, Mr. Gregory mentions the following instances:—In 1137, the Persians were disturbed by a Jew, who called himself the Messiah, and collected together a formidable army of his countrymen. The Persian monarch submitted to a treaty with this religious usurper: he paid him a sum of money on the condition of disbanding his soldiers, but afterwards seized and beheaded him, and compelled the Jews to refund the money he had given to their Messiah, which reduced

them to beggary, and even to the necessity of selling their children. In the following year a false Christ appeared in France: he was put to death, and many Jews suffered at the same time under the accusation, real or imaginary, of sacrificing a male Christian child once a year. About the year 1157, an impostor, under the title of Messiah, incited the Jews to revolt at Cordoba; and this unfortunate event occasioned the destruction of almost all the Jews in Spain. In 1167, another false prophet appeared in Arabia, who pretended to be the forerunner of the Messiah. When search was made for him, he was soon deserted by his followers, and being questioned by the Arabian king, he replied, that he was indeed a prophet sent from God. The king requiring a sign in confirmation of his mission, the unfortunate fanatic desired him to cut off his head, and asserted, that he should, presently, see him restored to life. His request was complied with; the event, however, by no means corresponded with the professions of the prophet, and the Arabian Jews were condemned to pay a heavy fine. In 1174, a magician and false Christ occasioned great trouble to the Jews in Persia: and in two years after, another arose in Moldavia, called David Almusser. He pretended that he could make himself invincible; but he was taken, and a heavy fine laid upon the Jews.

*Pious Frauds.*—There is scarcely a stone statue in Rome itself, particularly those of the Virgin Mary, “the Queen of Heaven,” that has not spoken: the Pope himself, for the time being, by a written document openly exhibited, asserting the truth of the miracle, and granting “plenary indulgence” in consequence, to those who adore *before* the brute image. We ourselves saw the liquefaction of

St. January's blood at Naples ; and our readers may rely on it, that the fellow who is now going about the streets of London exhibiting *Punch and his wife*, performs a more respectable trick. Yet a Cardinal presided—Ecclesiastics of every degree assisted. It was in the time of Murat : and there being a disposition in the Church to thwart him he sent word that if the miracle were not performed within half an hour, he would shoot two priests whom he named ; January melted within the prescribed time. Why, we ask, if these frauds do not belong to popery—if they do not make a part of it—are they allowed to be performed in the bosom of an infallible church, with an omnipotent head ? But the omnipotent head and infallible church, are parties to and sanction the frauds.—*London Times*.

*Transfiguration.*—The account of the pretended transfiguration of Jesus on the Mount, may be explained on very natural principles. One day, lately, M. Raymond of the Academy of Sciences at Paris was witness, on the Pic du Midi, to a singular spectacle: his own shadow, and the shadows of two persons who were with him, were thrown on a cloud a little distance above them with a surprising exactness and sharpness of outline; and, which was more extraordinary, these shadows were surrounded by resplendent glories, of the most brilliant hues. "A beholder of this magnificent sight, M. Ramond observes, "might fancy himself present at his own apotheosis."

The extreme transparency of the air in elevated situations, prevents the calorific rays that pass through it from heating it directly, and causes several effects different from those which are observable on the surface of the earth. Thus, the heat of the

soil, which absorbs the solar rays, is frequently upon those heights, out of all proportion to that of the atmosphere. Thus, again, the assembled rays at the focus of a lens have much greater power than if they had passed through a gross and less transparent air. M. Raymond remarked that a lens of a very small diameter was sufficient to set fire to a body which another lens of double its size could scarcely have heated in low places.

*Antidicomarianities and Collyridians.*—Towards the close of the fourth century, two opposite sects involved, Arabia and the adjacent countries in new controversy. These jarring factions went by the names of Antidicomarianites and Collyridians. The former maintained, that the Virgin Mary did not always preserve her immaculate state. The latter, on the contrary, who were singularly favored by the female sex, running into the opposite extreme, worshipped the blessed Virgin as a goddess, and judged it necessary to appease her anger and seek her favour and protection by libations, and sacrifices.

It would be endless to relate the stories that are told of Machiavel's irreligion. Let one suffice, and whether that is worthy of credit or not, is left to the judgment of the reader. When he lay at the point of death, he was seized with the following phrenzy:—He saw a small company of poor half starved, ragged, ill favoured wretches, who he was told were the inhabitants of Paradise, of whom it is written, *Beati pauperse spiritu ; quoniam ipsorum est regnum celorum*. Blessed are the poor in spirit; for theirs is the kingdom of heaven. After these had retired, an infinite number of grave, majestic personages appeared, who seemed as sitting in council and debating



upon important affairs of state. There he saw Plato, Seneca, Plutarch, Tacitus, with many others of the like character; and when he asked who those venerable persons were, he was informed they were the damned, the souls of the reprobated; *Sapientia hujus sæculi inimica est Dei: the wisdom of this world is foolishness with God.* After this, being asked to which of those companies he would choose to belong, he answered, he had much rather go to hell, where he might converse with those great geniuses about state affairs, than be condemned to the company of such lousy scoundrels as had been presented to him before. Soon after which he expired. Spizelius gives us the substance of the same story; but it is otherwise related by some. They pretend that Machiavel says in some part of his works, that he would rather be sent to hell after his death, than go to Paradise; because he should find nobody in heaven but a parcel of beggars, monks, hermits, and apostles; but in hell he should, live with cardinals, popes, princes and kings.

From the Editor's Port Folio.

Endeavor not to extenuate thy faults by words, but to amend them by reproof. *Pythagoras.*

He who is much feared, has himself much to fear. *Uncertain author.*

It is better to suffer the worse at once, than to live in perpetual fear of it. *Julias Cæsar.*

It is the flatterer who injures us, not our revilers. *Demaratus.*

In good fortune be moderate; in bad, prudent. *Periander.*

Friendship is one soul in two bodies. *Aristotle.*

We should behave to our friends just as we would have them do to us. *The same.*

He who has many friends has none. *The same.*

All things should be common between friends. Our friend is another self. *Pythagoras.*

There is no possession more valuable than a good and faithful friend. *Socrates.*

It is pleasant to grow old with a good friend and sound reason. *The same.*

Wicked men cannot be friends, either among themselves, or with the good. *The same.*

We ought to be equally mindful of our absent and present friends. *Thales.*

We ought not implicitly to believe our enemies in things that are creditable, nor distrust our friends in such as are otherwise. *The same.*

Be the same to your friends, both in prosperity and adversity. *Periander.*

Go slowly to the entertainments of thy friends, but quickly to their misfortunes. *Chilo.*

Real friends are wont to visit us in our prosperity only when invited; but in adversity to come of their own accord. *Demetrius Phalereus.*

Procure not friends in haste, nor, if once procured, in haste abandon them. *Solon.*

How excellent it is to do good to our friends, and at the same time to make friends of our enemies. *Socrates.*

Do good to your friend, that he may be more wholly yours; to your enemy, that he may become your friend.—*Cleobulus.*

Friends must be preserved with good deeds, and enemies reclaimed with fair words. *Alexander Severus.*

It is more natural for one to follow the advice of many, than many to be influenced by that of one. *Marcus Aurelius.*

INSTITUTION  
OF  
**PRACTICAL EDUCATION;**  
*At the corner of Eighth Street, Sixth Avenue,  
Greenwich.*

UNDER THE SUPERINTENDENCE OF  
ROBERT L. JENNINGS.

The system of education pursued in this Institution, is called *practical*, in contradistinction to the system generally followed, by which young persons on leaving schools and colleges, where they have only been studying *theories*, have acquired so little knowledge of man and things that they have generally to commence a course of practical observation before they become at all fitted for the active scenes of life, and enabled to escape the artifices of craft and designing knaves. By education is meant, not a mere knowledge of sounds and signs called words, but the formation of temper and moral character, and the acquisition of habits and knowledge of any kind.

This system in its detached parts is by no means new; it has been practised by our ancestors from the earliest dawn of human existence to the present time: it is the system of pure, unsophisticated, and *antimetaphysical* nature; and more collectively has been pursued by Pestalozzi, Fellenberg, and others, with success proportioned to the increase of intelligence and political liberty. It is proposed in this institution:—

*First.*—To render children more healthy, by combining physical with mental exercises; to have different classes, several teachers, and a separate room for each class. Never to confine the pupils an unreasonable time in the rooms, nor to enervate their bodies and minds by excessive study. Children should be where they can always have a full supply of fresh air, where they can have sufficient space for the free exercise of their limbs and lungs without annoying others; and where they should constantly be under the superintendence of some qualified person to give a proper direction to their every thought and action.

*Second.*—To form the temper and moral character of children, so that they will neither be the slaves of passion nor the victims of vice. This will be much facilitated by secluding them from vicious society; by the *example* of their teachers, and by a proper classification. Children of different ages, having different capacities, inclinations, tastes, and feelings, seldom harmonize.

*Third.*—To teach them to observe and to think, by tracing the analogy and difference between things; to acquire the habit of analyzing and arranging every thing on presentation; and, by cultivating their judgment, to render them less liable to be duped by the designing; and necessarily to improve their memory.

*Fourth.*—To render them industrious and useful, by making them practically acquainted with agriculture, mechanics, manufactures, commerce, and domestic and political economy.

*Fifth.*—To impress upon their minds that the system of flogging is arbitrary and unjust; altogether unfit for children who are destined to be citizens of this great republic; that it is only resorted to by ignorant, or thoughtless dogmatists and tyrants, who know not how to govern with kindness, and who have not sufficient talent to discover, that children are not negligent of their studies from an aversion to the acquisition of *knowledge*, but from a dislike to the dry, unintelligible manner of communicating what is falsely so called.

*Sixth.*—To enable parents of all classes in society to give their children a liberal education, by making the terms as low as consistent with the welfare of the establishment.

*Seventh.*—To give females a useful as well as an accomplished education; that they may rather be companions to intelligent husbands, than mere prudish dolls or domestic drudges; and that they may be qualified to be the first teachers of their offspring.

The general course of instruction will embrace English Literature, the Natural Sciences, Chemistry, Mechanics, Mathematics, and Natural Philosophy. The Modern Languages, Music, Drawing, and, in the Male Department, the Theory and Practice of Agriculture; and in the Female, Needle Work, and Domestic Economy.

To insure the Institution success, the most able Professors will be engaged in the different Departments, who must not only possess the requisite fund of knowledge, but be able to communicate their ideas in a plain and intelligible manner; and their manners and general disposition must be such as parents would wish their children to imitate.

The charge for board, lodging, washing and	
tuition, . . . . .	\$130 per annum
“ “ “ day boarders, 64	“
“ “ “ day scholars, 28	“

Payable quarterly in advance.

The parents of boarders to furnish each child with a cot, mattress, bedding and clothing.

The above terms are calculated to cover every expense; there will, therefore, be no additional charge.

NEW-YORK, 1827.

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